

TRIBAL DISTRIBUTION

43

Little could be learned regarding trade relations. The Maricopa traded cotton blankets with the Papago for horses; from them they also procured a red pigment for coloring pottery. They obtained coiled tray baskets, used for winnowing and parching seeds, from the Pima, and tobacco seed, at least, from the Halchidhoma on the Colorado. The last also provided the red paint used for facial decoration, which they in turn had obtained from the Walapai.

A little information can be gleaned from Spanish sources. Font wrote (1775) that the Opa of Opasoitac (Gila Bend) had some blankets of "black wool, with white stripes, which they obtain from El Moqui [Hopi]." Among the Yuma he saw some of the same, "which the Jalchedunes and other friends obtain from the Moquinos" and again "which they have been able to acquire through the Cocomaricopas and Jalchedunes." The Halchidhoma as source of this supply was again noted: "In virtue of this peace some Jalchedunes came down to the junction of the rivers, bringing their Moqui blankets and other things." "That the Halchidhoma should have these is intelligible enough, since there was a well defined trade from the Hopi pueblos to at least the Walapai and Mohave." But surely the Maricopa had no direct contact with any of the Pueblos, hence we must assume that they also obtained them from their Halchidhoma visitors from the Colorado.

Maricopa contact with the Halchidhoma was by way of the direct route cross-country from the lower Gila to the Ehrenberg-Parker district on the Colorado. Garcés wrote (1774) at Tugsapi, an Opa-Cocomaricopa settlement near Gillispie Dam above Gila Bend: "Here they said that the best road to the Jalchedunes led out from there, and that they went in three or four days according to their pace." He had himself just previously accompanied some Halchidhoma from Agua Caliente by a more southerly route northwestward to their home in the vicinity of Ehrenberg. My information is in agreement. But they did not ordinarily take the route northwest from the Gillispie Dam-Hassayampa Creek region, because Yavapai lived on the lower course of that stream. It was preferable to leave the Gila at the Mohawk Mountains or even as far downstream as Dome, since the coun-

⁶⁶ Bolton, *Anza's California Expeditions*, IV, 52, 73, 103, 109.

⁶⁷ Spier, *Havasupai Ethnography*, p. 244.

⁶⁸ Bolton, *op. cit.*, II, 376-88.

CHAPTER II

BASIS OF SUBSISTENCE

177 Since the basis of subsistence of the Maricopa and their allies
241 has changed greatly since aboriginal days it is by no means easy
to draw a picture of the original food quest. Even before white
settlers appeared, Maricopa acquisition of wheat from Mexico
had almost entirely displaced the cultivation of corn, and since
that day dependence on traders' products has almost obliterated
•[439] what remained of their original habits.

The staples of the Maricopa and of the Halchidhoma while
262 still on the Colorado seem to have been identical and used
184 in much the same proportion. There is a possibility, however,
that the Halchidhoma cultivated corn somewhat more than their
Gila relatives and had access to more fish. In contrast, then,
they depended less on mesquite and rabbits. This must remain
an inference based on what is known of other lower California
peoples, since Halchidhoma informants no longer know precisely
what ancestral life on the Colorado was like.

22 The Maricopa seem to have depended largely on gathering
mesquite beans, hunting jackrabbits, and on fishing. Relatively
[243] little corn was cultivated. The picture of the food quest drawn
[462] by informants shows that women were occupied every day gather-
ing mesquite beans during the season, while the men hunted
hard by for rabbits or fished. The quest was unceasing: "people
starved in those days unless men and women kept at it all day
long." Kutox maintained that in those days children were un-
[146] dernourished: "a child of two or more might not be able to stand
because it lacked food." On the other hand, Bartlett (1852)
makes it appear that Pima and Maricopa cultivation was so
great as to allow long periods of inactivity.¹

137 Yet mesquite was abundant in the valley, especially in the

¹ Bartlett, *Personal Narrative*, II, 264. [Text continues on page 50.]

BASIS OF SUBSISTENCE

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horse to make decorative spots.) Both the fruit and the plant were called *kălyă'p*, "flat," for the flat leaf-like stems. 824

Yucca baccata grew in the desert to the north. The banana-like fruit was eaten fresh; also stored by splitting and drying. 222 [251]
Plant and fruit were *ĩtcakwa'tc*.

Some stems and leaves of plants were eaten. A plant growing in the mountains (hence called *avi'*, "mountain") looked like asparagus and was bitter. The stems were roasted in ashes. A little plant, called *műckwo'*, was washed and boiled. When tender this was squeezed out between the hands and eaten with salt. 252
The leaves of *agwa'va*, probably pigweed, larger than spinach leaves, were boiled and eaten with salt. This was gathered in the fall.

Mescal, the agave plant (*mađi'l*), was not much eaten because it did not grow in this locality. A few plants grew on the higher parts of the mountains to the south and more plentifully beyond in that direction. It was gathered by men because it grew too far away for the women to go. Most that they used was brought from the Papago country in cooked form. The growing plant was severed from its root by the customary chisel (*n,ĩmtaki't* or *mađil,yĩmtaki'tic*, "mescal-to cut off with"). This was a stick twenty inches long, two in diameter, flattened near one end to provide a chisel edge at one side. (The chisel edge was not at the end, as with other tribes.) This was held against the base of the mescal and hammered with a convenient stone or stick. The long leaves were trimmed short with a knife; the mescal hatchet of other tribes being unknown. One leaf was left long so that the heads might be tied in pairs, or they were fastened in pairs by a stick thrust through them. A man would bring home only six or eight, not a full load, because they were scarce. [137] [262] [462] [439] 222 412

The mescal heads were baked in a pit. A fire was built in it, but the usual stones omitted. The coals were raked out, the ashes sprinkled a little, the heads laid on this, covered with dirt, then ashes and a little fire. If prepared late in the morning, they were allowed to bake all the following night. The short leaves remaining on the baked head were stripped off to be chopped up and mashed in a mortar. This mass was spread to dry on peeled 252

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231 away," and more emphatically gēcpa'm, "go away!" Pups were
[224] trained for hunting, but since they were not used to hunt deer,
this was most casual. Objects were thrown for them to fetch, so
that they would catch rabbits and bring them on call. Horse
meat was eaten but not dog, "because the dog is a person."¹⁸

552 Dogs were named for their appearance. A dog with a gray
nose was called aucăki'n, "fire poker," because he resembled the
burnt end of a poker. A dog with a white patch around his neck
was xama'lgwexa'nök, "white collar"; a woolly little dog was
mule'l, "bushy"; a black one with white spots over the eyes was
hiša'kgwicampō'p, "four eyes."

● [439] Doves were kept as pets. They were brought by the Papago
[417] and were kept in long, cylindrical cages made of tules. The cage
was about three feet long by one in diameter; the tules were
mounted on a willow hoop at each end, with other tules woven
through them at intervals along the side. This sort of cage was
called akwi'k, "woven, twined." Mocking birds (kwıcila') were
also kept as pets, because they woke their owners in the morning
and because they were dreamed of.

235 Young birds were caught and reared, so that each year their
feathers might be plucked. These were mostly hawks; rarely
buzzards and crows. A cage, about four feet high, was made of
[417] willow limbs thrust into the ground close together and bent over
to be tied at the top. This lacked horizontal ribs. No nest was
made inside, but simply a stick for a perch. Such a cage was
gacwla'n, lva' tciwū'm, "built for [a particular species of large]
hawks."

FISHING

236 Both Maricopa and Halchidhoma gave more attention to fish-
ing than might have been expected. This is especially astonishing
[133] in the case of the Maricopa since their semi-desert habitat with
its seasonably variable streams, containing at best little water,
would seem most unprofitable for fishermen. There is no ques-
[262] tion, however, that even for them fish held second place beside
jackrabbits in providing flesh. As between Halchidhoma and

¹⁸ See p. 254.

CHAPTER IV

DRESS AND ADORNMENT

Everyday clothing for both sexes was quite scanty. A man wore a breechclout, a woman a fringed skirt with brief aprons beneath; young children went naked. A cape of rabbit-skin or a cotton blanket was thrown over the shoulders against the cold. Hats were unknown, and sandals used only on journeys. So far as is known Maricopa and Halchidhoma had identical clothing and adornment. Scanty clothing and the bare foot habit aligns these tribes with Californian and Basin peoples. On the other hand, while the woman's fringed skirt is Californian, the breechclout is not, but aligns with other Southwestern peoples and the east. 291

Garcés stated of the Halchidhoma in 1776, "It must be observed that these Jalchedun Indians are the best dressed [of the Colorado River tribes], not only in such goods as they themselves possess, but also in such as they trade with the Jamajabs [Mohave], Genigueches [Serrano], Cocomaricopas, Yabipais [Yumans of upland Arizona generally], and Moquis, obtaining from these last mantas, girdles, and a coarse kind of cloth (sayal), in exchange for cotton, of which they raise much." Previously (1774) he had written, "The majority of them go dressed with blankets and blue cloth from Moqui and the Pimería." 171
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In 1744 Sedelmair simply observed of the Cocomaricopa, "The women all go honestly garbed, some with petticoats of cotton or deerskin; most covered from the waist to the knees with inner bark of the willow, of which, pounded and prepared, they make a sort of petticoat."²

The people of Gila Bend (Kaveltcadom, Maricopa, or both) were described by Font in November 1775 as going "dressed in their blankets of cotton and likewise others of black wool, with white stripes, which they obtain from El Moqui [Hopi]." Very significantly he added, "Here we began to see the women with little skirts such as the Yumas wear, which they make from the inner bark of cottonwood and willows. This, with a deerskin which they tied and wear from the waist down, is their attire. The men go somewhat covered with blankets." Just previously he had observed of the Pima below Casa Grande: "Of the sayal they make their cotton breeches, and those who did not have breeches supply their place with a blanket gathered up and tied, while the women cover themselves [439]

¹ Coues, II, 423; Bolton, *Anza's California Expeditions*, II, 386.

² Sedelmair, p. 851.

DRESS AND ADORNMENT

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deer hide, closely covering the crown and brimless: eagle feath-²⁹²
ers projected sidewise and vertically. Strings tied under the chin
held it in place.

The beard and moustache, naturally scanty, was plucked out³⁰²
with the finger nails. An old man, as he plucked each hair,
touched his fingers to his tongue, to feel whether he succeeded.
The facial hair was pulled out, not to be good looking, but be-
cause it got in the way when talking or eating (!) and also because
they wanted to paint their faces.

Facial painting for decoration seems to have been limited.
White, red, and black were the principal colors. Men sometimes
marked a stripe of black paint across the face covering the eyes;
women used it only to blacken the lids and eye-sockets. Partici-^[535]
pants in certain dances, such as that connected with Killdeer
singing, were specially painted. Men also applied white paint in
transverse stripes across the long hair hanging down their
backs.²⁹ On the other hand, face paint was used by both sexes as³⁸⁶
a cosmetic. Red paint was mixed with deer grease as a vehicle for
this purpose. The Halchidhoma, while on the Colorado, obtained^[439]
their best red paint in little bags from the Walapai. This was
brought by the Halchidhoma to relatives among the Maricopa or
traded there. Other red paint, used for decorating pottery and
obtained by Maricopa from the Papago, may also have served for
painting the face.

Font observed of the Kaveltcadom-Maricopa at Gila Bend, "They are accu-³⁰²
stomed also to paint their faces and bodies, even though it may be with soot, as
they cannot obtain red hematite. They decorate the painted parts with various
stripes, and this is their gala dress."²¹

In cold weather, when hands were chapped, pumpkin seeds^[751]
were parched and ground, soaked in water, and smeared on the
skin.

Tattooing resembled that of the lower Colorado tribes but was³⁰⁴
more moderate. Men were tattooed (agwisk) only on the fore-^[71]
head, women on the chin and sometimes the arm. There was no

²⁹ Font stated that the Yuma were accustomed "to decorate it [their hair]
with figures in other colors" (Bolton, *Anza's California Expeditions*, IV, 108). ^[71]

²¹ *Op. cit.*, p. 52.

CHAPTER V

MANUFACTURES

POTTERY

323 The Maricopa were essentially a pottery using people in the sense that the central Californians were basket users. To make the contrast even more explicit, we may compare them with a people in the same general area, the Havasupai, who, like themselves, used both pots and baskets. Where the Havasupai household had a dozen baskets standing about, where baskets were used for every domestic purpose, the Maricopa substituted pottery.

323 Every Maricopa household held innumerable pottery utensils: jars, bowls, parching pans, ladles, etc. Even today the common 415 cooking pots in practically every house are of their own manufacture. Quantities of pottery are now made for the tourist [437] trade, which while differing somewhat in size, shape, decoration, and finish, are nevertheless made by the ancient technique. But despite the huge quantity they were accustomed to make, Maricopa pottery was, as a matter of fact, relatively a poor product.

323 Maricopa and Halchidhoma made pottery (kwilyaoma't) in [462] exactly the same way. This was wholly a woman's occupation and a year-round task. They began at the art quite early: for [868] instance, a five-year-old girl was seen following the mannerisms of her mother. She worked up a ball of mud, beat it flat on the bottom of an old pot with a paddle, and pinched up the sides to form a tiny vessel, which she set in the sun to dry.

The forms were almost wholly wide-mouthed vessels and bowls (Pl. VI)¹. This is generally true of hand-made pottery the world over except in such areas of pottery specialization as Peru, in

¹ Specimens shown in Pl. VI, Washington State Museum: a, 2-211883; b, 2-11893; c, 2-11889; d, 2-11896; e, 2-11879; f, 2-11891; g, 2-11898; h, 2-11897; i, 2-11884.

MANUFACTURES

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323 of the same shape, called *kāsuki*¹, were used in making large ves-
415 sels. These were about ten inches long and were not so curved
longitudinally. Another type of paddle had its rectangular blade
and handle in the same plane, and was heavier than the foregoing
types (Pl. VII, e).

531 The surface of the vessel was colored red or white, not as with
386 some vessels today partly red and partly white. The red was a
[439] clay procured in the mountains by the Papago: it does not occur
locally. This was ground on the metate, soaked in water, and
either strained through a cloth, or the liquor decanted off after the



FIG. 7.—Designs on painted pottery (a-c, common designs from native sketches; d, e, from decorated vessels).

grains in suspension had settled. Only the liquor was saved. This was poured into a large porous pot so that the water would seep away. When the residue was sufficiently dry, it was formed into little rolls which were stored away. When wanted for use, these were broken up and soaked in water. The paint was smeared over the surface of the vessel with a cloth or the fingers. White paint was made from caliche (a calcareous sediment: im-
[135] pure sodium nitrate?) which occurs commonly in the neighborhood. It was prepared in exactly the same way. Modern pottery made for sale is polished briskly with a smooth pebble while the paint is still damp, but this was not an ancient trait.

531 The decoration of pottery was always by painting, never in-
323 cising. The designs (*hanyo'ram*, also writing) differed somewhat
from those now in use. Figure 7, a-c, shows several of the old

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286 blankets, just large enough barely to cover a single person. Larger ones took too long to weave. A blanket of the usual size was three weeks in the making; preparing the cotton, spinning the needed amount of yarn, and completing the weaving. Blankets were traded to the Papago for horses. According to my information the Papago did not weave, but Curtis gives evidence that they did.⁷ The rate of exchange in the middle of the last century was a single blanket for a poor horse, two for a good one.⁸ This furnishes some index of their high value, for the Maricopa were so poor in horses, that they still thought nothing of going long distances afoot and considered even a relatively poor horse a worthwhile acquisition. The only horses they had were those gotten by such trade. The Papago, on the other hand, were relatively rich in horses since they were situated much nearer the Mexican villages.

[231] Weaving was properly man's work. There was, however, a division of labor such that preparing the cotton (ginning) was done by women alone, both sexes spun yarn, while weaving was solely in the hands of old men. When cloth and blankets became available from traders, the old art waned and man's part in it lapsed entirely. Nowadays only women weave, making only cradle bands as part of their construction of cradles. Only commercial yarns are now used. Some knowledge still persists among the older men, however: Kutox, who had never woven, demonstrated with a spindle, exhibiting the typical draft motion and smoothing the yarn like an accomplished spinner. Both women and men formerly wove bands, according to Hrdlička's information of 1902 and 1905.⁹ While the objects he discussed in his brief account were cradle bands, it is conceivable that his informants were implying that women wove cradle bands while men made their own belts and headbands, if they were not in fact referring only to the period of transition. More serious is the implication of his statement that an old Maricopa made several blankets in

⁷ Curtis, II, 6, 82, 111, 116.

⁸ The same rate prevailed among the Pima (Russell, *Pima Indians*, p. 149).

⁹ Hrdlička, *Maricopa Weaving*.

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- 192 *vaxal, aḥ'a'x*, "counting the intestines," loom-string (the string by which this was
later bound to the loom bar probably had no name)
286 *xalyada'xk* or *cas'x'ke*, heald (the latter also the name of the weaving sword?)
n,lmakwe', shuttle
n,lmai'e'kic, "to draw together tightly," weaving sword
cak,i'xá, weave dagger (also the modern name for a match)
atcw'titkwín,l'pé, "cotton cover," cotton blanket
cuad'pa, woven belt
hapéx, woven headband
tcuxw'l or *xa'a'p*, woven cradle band

BASKETRY

- 285 The Maricopa manufactured only burden baskets, obtaining
415 from the Pima the flat bowl-like baskets needed for winnowing or
439 serving food. Every household had one of each, but rarely more.

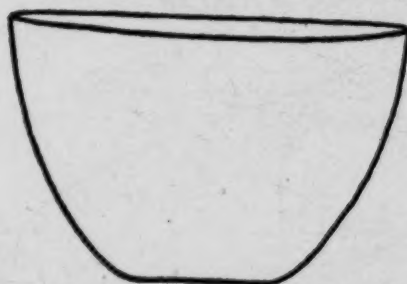


FIG. 11.—Burden basket (from native drawing)

Today a Pima basket forms part of every woman's equipment and is highly prized. The Maricopa were a pottery using people: [171] where among the upland tribes of Arizona baskets were used for every purpose, here were clay vessels in a dozen forms. This is [323] the lower Colorado habit, where also baskets were obtained by trade rather than manufactured, and not much used. My informant stated at one time that neither Maricopa nor Halchidhoma made baskets, but this is surely not correct even for the latter.

- 285 The burden basket was in coiled technique, wide-mouthed and about as tall as wide. The base was flat, the sides flaring (Fig. 11). Unfortunately I failed to record the size, but from the manner of reference, I judge the basket about sixteen inches tall. The foundation of the coil was a bundle of finely split tule; the sewing

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721 ate when the family did, but during all his waking hours for the
 783 next four days he maintained this position. From time to time
 other men would visit to see if they could make him laugh at
 their remarks. Each of these days he also bathed before dawn.
 This terminated the purification. "By the end of these twenty
 days, he was so thin as to be scarcely recognizable." The whole
 performance had to be gone through should he again kill an
 enemy.

CAPTIVES

727 Not many captives seem to have been taken. This was cer-
 tainly not an objective of their warfare. Small boys were made
 captive, less commonly girls and women, but larger lads were
 killed because, being able to escape, they might lead the enemy
 against their captors. Women were seldom taken for the same
 reason. When they were captured, they were always hurried off
 ● [439] to sell in Mexico. Children were usually kept until they too were
 [567] old enough to sell.

[753] Captives were thought to carry sickness which would fall on
 the captor unless he got rid of them or they were purified. A
 child was immediately handed over to an older man to rear.
 Women and girls were given into the custody of old men, who,
 since they had not much longer to live, might chance the danger
 of keeping them. As with the Mohave, who had the identical
 reason,²⁹ it seems fairly certain that captive women were not
 violated.

727 Purification for the captive was much like that of the captor.
 783 The child was given very little food and made to bathe and put
 mud over his hair for the twenty days. It was kept away from
 the family for this period; made to sleep in a separate part of the
 dwelling, and they dared not eat from the same bowl with it.

727 Children were sometimes kept for life, reared by the men they
 563 had been given to as members of their families. The owner's
 daughter might interpose on behalf of a little girl of whom she
 grew fond. Boys were brought up with the thought that ulti-
 mately they would serve as guides and fight against their own

²⁹ Kroeber, *Handbook*, p. 752.

CHAPTER VIII

DANCES

Maricopa dances seem to have been purely social affairs. Ritual dancing was unknown, at least in anything like the form it took among the Pueblos. The dances appropriate to the several song series, while in some instances of fixed form, were so simple, so unorganized and with the pleasurable element uppermost, that they could be called no more than rudimentary attempts at ritual dancing. The sole dance having any elaboration was that in connection with the Mountain Killdeer song; the dance elements may have been taken over from the Papago-Pima Vikita complex. ⁵³⁵ [177]

Dances occurred at irregular intervals throughout the year. The big dances were held especially in winter (January-February), "when their wheat comes up nicely and they feel proud," and at harvest time (late August-September). These social dances were called xima'k (or hima'tc; hima'k, the dance step): "dances at other times would not really be called dances." This is significant, for the one general dance of the year held by the Havasupai (at harvest) was also alone called yima'ga. Similar celebrations of the Yuma were also yimut or nyima'ts.¹ Any dance leader was here called n,ima'caisk, obviously based on this word. Such a leader held his position informally. [171]

Other dances were coupled with the sahuaro drinking bout in the middle of June (p. 57), with the girls' puberty rite (p. 326), war and scalp celebrations (pp. 166, 184), and at the funeral and mourning rite held for a singer. From time to time when they were impoverished they exchanged visits with the Pima to gain foodstuffs by singing for their hosts. Still other dances for pure entertainment came at uncertain intervals to the accompaniment [439] [533]

¹ Spier, *Havasupai Ethnography*, p. 261; Gifford, *Yuma Dreams*, pp. 58, 62; Forde, *Yuma Ethnography*, p. 118.

DANCES

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Shamans performed their feats at these celebrations.

In times of starvation they would go to other tribes to sing for them in order to receive gifts. The Pima also came in this fashion when they knew the Maricopa had plenty. Several days before the Maricopa set out they sent one of their number to the host village, provided with as many sticks as there were families intending to visit. A Pima man, acting for the hosts, collected an identical number to aid his memory. After the group arrived, these two told off each Maricopa family to the care of a Pima household. The latter would feed them in the evening and after the meal all gathered to dance. During the dance the Pima made gifts to their visitors: beads, baskets, bundles of mesquite beans or wheat, great jugs of sahuaro syrup, horses, and cattle. After their return the Maricopa would trade these among themselves until each had what he lacked.*

The Mountain Killdeer song had two disparate performances associated with it; one a display of power, the other a dance. In the display according to Kutox, the singer caused models of butterflies to flutter in time to his tune. A circular, roofless enclosure of willow poles was built, walled in with leafy branches. Across the top ran a series of parallel strings along which many yellow butterflies, cut out of mountain sheep skin, were tied. The singer sat at the center of the enclosure, which was about twenty feet in diameter and seven feet high. Others also sat within it to help him sing. As he sang, he beat on an inverted basket with one hand, scraping a stick (a foot long) on it with the other. "This made the butterflies look as though they were fluttering, as though they were dancing." This was simply a feat, not for curing.

The dance form coupled with the Mountain Killdeer song was used in the war dance (the performance preparatory to setting out to war), but also on other occasions. At the latter, Pima attended and a clown took part. Again the singer was seated. The dancers remained in hiding until he began to beat his basket: they then came forward in single file. Ten girls and ten young

* I was not told of the guest assuming the host's name, as recorded by Russell (*Pima Indians*, p. 171).

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[22]

[211]

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[532]

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844 The navel cord was cut after the afterbirth was ejected. Any-
one cut it and the stub of the navel was never tied. A delayed
afterbirth was considered dangerous not only for the mother but
the child. The afterbirth was buried a short distance from the
house in a hole waist-deep, filled with stones and rammed earth.
[732] Should a dog eat it, the child would become insane.

The newborn child was washed with warm water and tied in
the cradle which was prepared before it was born. At this time,
a woman who had no relatives to help her look after a crying
child, would put her finger in her mouth and press it against the
baby's palate, so that it would never cry later. They did not
massage or mould the child's features or limbs as elsewhere.
[856] Slight occipital flattening, due to lying on the hard cradle, was
common and was desired. Warm ashes were put on a cloth
placed on the navel and soaked with warm water. They might
also place on the navel a salve made of a few crushed castor
[439] beans (obtained by trade from northern Mexico) mixed with
water. The cord dropped off in two days if well tended, but al-
ways within four days. No further attention was given the
aloughed-off cord.

Immediately after the delivery of the afterbirth, the mother
lay in a pit, extending from armpit to knees, within the house.
This was previously lined with warmed flat stones and ashes, with
which she was also covered. These were renewed as they cooled.

846 It was held that the mother should not resume her occupations
for eight days. During this period she was washed every morning
and given only corn soup without salt. Her husband also washed
on these eight days, but refrained from fats, sweets and salt for
the first four only. On the first four days the faces of child and
[302] mother were anointed with a preparation made by boiling mes-
quite beans, straining and boiling down the juice to a syrup,
which was then mixed with red paint. This was said to take the
grease off their faces.

853 The child was not put to breast for four days. In the mean-
time it was given drops of warm water. The baby could endure
without food, it was held, because the mother had practically
starved herself for several months before the birth.

Maricopa

Yuma

Halchidhoma

INDIVIDUAL DEVELOPMENT

333

Cigarettes were the old form in which tobacco was smoked. 276 They were rolled in dried cornhusks (hence called ham'nk, "to roll up"), or less commonly, stuffed in sections of a reed (axta'-kasa'c, "soft reed") softer than common arrowreed (axta'). Both varieties grow near Maricopa Wells. These were never passed from one to another. Kutox had never heard of the use of pipes in ancient days: clay pipes came into use only after his [177] birth in 1847-48. These had turned-up bowls and wooden stems made from a hollow stalk. The straight tubular pipe was unknown. Old men made such pipes (mukw'n, ^a), baking them like [323] pottery. [187]

No tobacco (u'u'v^ac) was cultivated by the Maricopa, in which they were one with the lower Colorado Yumans and differed from the Pima. Instead they commonly used a wild tobacco, uvāana'l, ^a, "mesquite tobacco," so called because it grows on [249] sandy hills in the desert beneath the mesquite trees. It is available in the early spring. When the plants were a foot tall, the leaves were plucked and dried in the shade. When they were double that height, they were no longer considered usable, and called in derision xataluwe'n, ic'ū'v^a, "Coyote's tobacco." Another 276 tobacco was gotten from the Akwa'ala (akwa'l) by trade [439] through the Cocopa, not from the Cahuilla (xakw'ic), as noted below. This was called uvāsa'kc, "rotted tobacco." They were also glad to get tobacco from the Pima, who cultivated uvāxa'n, "real tobacco."¹⁹

According to Kutox, however, the Maricopa cultivated one variety of tobacco (uv^a); the Halchidhoma raised uvāxa'n, "real tobacco," while still on the Colorado. Apparently the Maricopa did not raise the plant from their own seeds, for [249] "it was said that they always got the seeds from the Mission [Cahuilla] Indians"; and again that they got them from the Halchidhoma on visits to the Colorado. The latter is much more probable since the Maricopa probably had no direct contact with the Cahuilla. The reason for the association with this tribe is probably implied in the statement that "at the time of the creation, there was one tobacco [173] plant standing there, ever growing. The people around took that. This is where the seed [all seed] comes from." The Cahuilla were named as the first tribe created at that time. It may well be that the Halchidhoma were merely intermediaries, for most of, if not all, the lower Colorado tribes did not cultivate tobacco.

The informant had heard of another variety, growing wild, "Coyote's tobacco." 222

¹⁹ The first and third are said to have yellow blossoms; specimens were unavailable.

- 437 I told them we wanted vegetables, fruit, green
647 corn, and mules; for which we would pay them in
white cotton cloth, calico, red flannel and other shirts,
[244]blankets, and trinkets. They generally raise a great
many fine melons; but it was too early yet for them.
They brought us green corn, squashes, beans, and
[243]dried peas. We also bought of them some dried
257 corn (maize) for the animals.

648 The culinary department, as usual, seemed to have
most attractions for our Indian friends, who formed a
double row around the fire while cooking was going
on. They also crowded into the tents, and occupied
all the space about them. When night came, we
expected they would leave; but they stretched them-
selves out on the grass, and passed the night in the
camp.

- 132 June 30th. As the heat was intense, the mercury
ranging from 100° to 110°, and as we had very little
shade, it was thought advisable to get nearer the
river, where there were more trees, and where the
men would have a better opportunity to bathe, a lux-
ury which they had enjoyed every day since leaving
Fort Yuma. The Indians told me we had better
133 remain where we were, as there was no grass near the
137 river. I felt disposed to listen to them; but such was
the desire of the party to be on the water that I con-
sented to go, and gave orders to strike the tents imme-
diately after breakfast.

By eight o'clock we set off, under the guidance of
Francisco, and followed by fifty or sixty more of his
tribe. After crossing a deep arroyo of sand, which is
filled by the river at its floods, and pushing our way

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[492] to-day, who were to set off in the morning on an expedition against their enemies, the Apaches, north of the Salinas. They were gayly dressed, as is the universal custom of the Indians on such occasions, and mounted on good-looking horses. The chiefs who were to lead the band begged hard of me to lend them a few rifles with the necessary ammunition; which I had to refuse. As an additional inducement, which they thought I could not refuse, they offered to bring me a live Apache boy, and a girl too, if I wished; but having no desire for such additions to our party, I was compelled to decline the generous proposal.

July 1st. Our Indian friends composing the war party were up at daylight preparing for a start. They [262] seemed to be supplied with small loaves of bread and dried meat, of which they made their morning's meal. They then decorated themselves with all the finery [292] they could muster. Most of them had shirts of white [439] cotton or red flannel, which they had obtained of us, and which they seemed to regard as the beau-ideal of a dress, without the addition of any other garment. Such as had their own cotton blankets, placed them around their bodies in folds, and over this wound their [714] lariats as tight as possible; for the double purpose, I suppose, of bracing their bodies, and of protecting [290] their vital parts from arrows. Those who possessed [302] neither shirts nor blankets, remained as nature made them, with the addition of a little paint. On their head dresses, they had all bestowed more attention than on their bodies. Some had them plastered with 302
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clay, so as to resemble huge turbans. Others had decorated the great club of hair which hung down

The COCO-MARICOPA
AND THE PIMO INDIANS.

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ters which they have obtained from passing emigrants, recommending them to the favor and kind treatment of others. They prize these certificates very highly.

July 2d. This morning, Francisco, the Maricopa interpreter, breakfasted with me, and, from his ease at table, showed that he had been among civilized people before. He was well dressed, having on pantaloons, a shirt, and hat. He is a man of much intelligence and shrewdness, and expressed a desire to serve us. The Americans who had been through these villages before, he said, had given his people very little, although they had done much for them. They had brought the Americans wood and water, and had acted as guides, sometimes accompanying them many miles, and he himself had acted as interpreter for all parties, but had received little or nothing in return. Besides this, his people had often given corn, melons, and vegetables, to ours; but the Americans had told them they were very poor (as they doubtless were), and had neither clothes nor goods with which to reward their kindness. He said they sometimes received money from the Americans; but it was of little use to them, as they wanted *manta* (white cotton) and shirts. I told Francisco, in reply, that those he referred to were mostly families of poor emigrants, who had left their homes, and were going to California in the hope of doing better; and that before I left, if his people conducted themselves well, I would not only pay him for all I received, but would make him and the other chiefs of his tribe presents, to induce them to treat all other Americans who might pass their villages with kindness, and supply them with what they could spare.

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